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WEEKLY REVIEW.

—We are happy to be able to announce that arrangements have been made by which the subscription price of the *Bombay Guardian* will be reduced to *six rupees per annum* from the 1st of May next. Subscribers who have already paid at the higher rate will be credited with an additional week for every month. May we not ask that every subscriber will exert himself to get us an additional subscriber? Many would probably be glad to get the paper if it were brought to their notice. One thing more we ask, viz. that believers will pray for the paper, that it may be conducted with an eye single to the glory of God.

—We are in favour of compulsory vaccination, but it seems to us an abuse of authority when heads of office compel their subordinates to be re-vaccinated *under pain of dismissal*, even though they may have had small-pox.

—THEY shall prosper that love thee, says the Psalmist, apostrophizing Jerusalem. If I prefer not Jerusalem above my chief joy, let my right hand forget her cunning. We, too, of the nineteenth century pray, Thy kingdom come. But how does our devotion to the kingdom of God compare with that of pious Jews of old? A new mission church is wanted in Jubbulpore; money is wanted for it; to obtain this money there must be a fancy bazaar; to induce people to come to this bazaar, there must be bands discoursing sweet music, and there must be badminton; but the grounds must be prepared for the badminton, and a body of men are set to work on the Lord's Day, much to the annoyance of pious Christians, who use the building as their place of worship on that day. So says the correspondent of the *Bombay Gazette*, and we regret very much that such scandal should have been given. Is the money thus gained really worth much for the Lord's work?

—We live and learn. As long as we have been in India, we never heard of what the *Athenaeum* now tells us, that the natives of India reprint for their own use Bunyan's *Pilgrim's Progress* and the *Imitation of Christ*. Here is the statement:

"When the natives of India reprint English books for themselves, they always select the works of our older historians, travellers, and moralists. Their commonest reprints are of Bunyan's *Pilgrim's Progress* and the *Imitation of Christ*."

What now remains for the Tract and Book Societies to do?

—THE interest in connection with the work of the Meth. Episc. Church in Madras, continues. Between the middle of February and the end of March, fifty persons were led to Christ and joined the Church on probation; twenty others were received into full membership. The pendal at Poodoopath lately fell, while a school was in session, but of the scholars, teachers, preachers and others there at the time, not one was hurt. A subscription for a new one was opened on the spot. The subscriptions for a new church have reached Rs. 7,000.

—We make the following extract from a letter from the Rev. Mr. Boerresen, Santhal Mission, Ebenezer station:

"Next Sunday we hope to baptize quite a number, and the Sunday after that we hope to have the Lord's Supper. It is curious, but it seems to be a fact, that even the semi-savage Santhals like better to be baptized by and take the Lord's Supper from a Santhal than from us. I mean, the

heathen will be more ready to come forward when their own people are the instruments. They carry a great deal of nationality even into religion. The past year, which has seen so much of persecution on the part of the heathen, has given way to a new year when they draw near the Gospel more than ever they did. You will be glad to learn that we are in communication with Government on the liquor question in Santhalistan, and that we have every hope of seeing the liquor traffic at least almost abolished. We have taken the standard that liquor is the real oppressor of the people, and that Government may legislate to the end of the world, and will still fail to make the Santhal content, if they do not take this potent agent into account. We have furnished Government with information with regard to the drinking habits of the Santhals which may well bring anybody to reflect. We have shown that drink has been the cause of all their disturbances, and that there are not wanting signs that history will repeat itself. It seems that Government are willing to do all in their power, and we hope soon to see both the domestic brewing abolished, and the shops at least considerably reduced; then we shall see a prosperous people."

—A LETTER from the newly-appointed Bishop of Bombay to the clergy of the diocese, intimates that some months must elapse before his arrival, expresses a sense of his unworthiness, a conviction that he is called of God to the office (not having himself taken any steps to obtain it), asks for their prayers in his behalf, and concludes in these words: May He who strengthened your late Bishop to be so noble a worker in His cause, give grace to you and to me to follow his glorious example.—We may infer from this that Dr. Mylne will seek to carry out the mission policy of his predecessor.

—LORD NAPIER of Magdala arrived in Bombay on Thursday. All ceremony was dispensed with, on account of the poor state of his health, and at his own request. On the same day Gen. Sir F. P. Haines, the new Commander-in-chief of Her Majesty's forces in India, landed in Bombay.

—NEXT Friday, being a public holiday, it is proposed to have an all-day meeting, from 10 A.M. to 3 P.M., at the Falkland Road Hall. The special subject of the day will be the sufferings of Christ as presented in the Old and New Testaments. Something like the following programme may be followed: 1, The testimony of prophecy; 2, of types; 3, of the evangelists; 4, of the apostolic epistles; 5, the end for which Christ gave himself—redemption of his people from all iniquity.

A RESEMBLANCE between Moses and Jesus Christ has been traced in the following seventeen particulars:

1. The lives of both were sought in infancy through a cruel decree from monarchs.
2. Both fasted forty days in a wilderness.
3. Both refused earthly honors.
4. Both led the people out of bondage.
5. Both fled to other parts to avoid death.
6. Both established their missions by miracles.
7. Both represented great dispensations.
8. Both gave instruction to the people.
9. Both enforced the law by precept and example.
10. Both predicted future events.
11. Both offered sacrifice for sin.
12. Both interceded for sinners.
13. Both were transfigured on a mount.
14. Both were chosen messengers.
15. Both died on a mount.
16. Both left chosen successors.
17. Both appeared to men after death.

Where Moses prophesied concerning the Messiah, he said: "A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear

in all things." He here refers especially to a resemblance not found in any of the numerous prophets that succeeded Moses. The work of these prophets was the enforcement of the Mosaic institutions. Moses differed from them all in that he was the founder of a new dispensation, a law-giver, loosing and binding by the direct authority of God. In like manner Jesus is the founder of a new dispensation, abrogating and imposing laws, by direct commission from God. The resemblances noted in the above list are very remarkable. We would add to them the following:—When the Israelites were contending with Amalek, Moses stood on the top of a neighbouring hill, with arms outstretched. It became evident that the question of victory or defeat depended on the maintenance of this attitude; and the arms of Moses were held up in a horizontal position by Aaron and Hur. This was a striking prefiguration of the great victory secured to all believers by the outstretched hands of Christ upon the cross; *in hoc signo vince*. And "as Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up."

LORD SALISBURY gave a distinct pledge to the deputation that recently waited upon him with reference to the opium trade, that henceforth efforts shall not be used to increase the production of opium for export to China by means of the extension of the monopoly system. It may seem to our readers that this is a very small favour to be thankful for. It is rather disappointing for ardent reformers, when they have made an effort to bring about the reformation of some baneful practice, to be assured that the said mischief will not be allowed to develop into greater proportions. We remember, however, that the effort to bring about a limitation of the slave area in the United States precipitated the overthrow of the system, and some things must cease to increase before they can decrease. The *Friend of China* thinks Lord Salisbury's pledge no slight gain. It says:

"Consul Medhurst and others have been warning us for years past that the prosperity of the Indian opium trade has reached its climax, and that there is only one sure method of averting an otherwise inevitable decline, viz. to forestall competition by greatly increasing production, and content ourselves with a much smaller percentage of profit on a much larger quantity. Sir Rutherford Alcock's mission to Calcutta, noticed in the Address to Lord Salisbury, made it evident that the Indian Government felt no serious reluctance to comply with the threatened change in the conditions of the trade. The resolution of the Viceroy and his Council, of March 19, 1870, to which Lord Salisbury's attention was directed by Mr. Henry Richard, was of a character to occasion the gravest alarm. As a bulwark against these tendencies of the Indian Government, we are now fortified by the explicit assurances of the Secretary of State for India. Lord Salisbury has not only given his pledge, but undertakes to promise for the newly-appointed Viceroy also. This marks the turn of the tide. Hitherto, whenever the Indian Government has touched this question, considerations of revenue have been predominant. Henceforth they are to be so no longer. As various causes operate to diminish the lucrativeness of the revenue, we expect to perceive that the tenacity of the grasp which holds it will relax. Time, which hitherto has steadily aggrivated the evil, will from this date fight on our side."

The Deputation brought forward some very sad facts connected with efforts to extend to Burmah the same curse that is resting so heavily on China.

In 1864 "a majority of the respectable native Arakanese petitioned the British Commissioner, asserting

that their own children and most of the young men of the country had become drunkards, and had acquired within a few years a craving for spirits and opium." This report states: "Opium-eating is not a Burman habit; it is a new vice." The process of demoralization is thus described: "Organised efforts were made by Bengal agents to introduce the use of the drug, and to create a taste for it amongst the rising generation. The general plan was to open a shop with a few cakes of opium, and to invite the young men in, and distribute it gratuitously. Then, when the taste was established, the opium was sold at a low rate. Finally, as it spread throughout the neighbourhood, the price was raised and large profits ensued." The Supreme Government of India is directly responsible for the introduction of opium into Burma. "There is no poppy cultivation in Pegu. The import of opium by private individuals is strictly forbidden. The only opium that comes into the province is supplied by orders of the Revenue Board, Bengal, to the Deputy Commissioners of districts on their indenting for it. The use of this deleterious drug, strictly prohibited in the Burman time, has been considerably on the increase of late."

In his reply Lord Salisbury undertook to clear away one or two misconceptions. He denied that the Government of India in any way stimulate the trade in spirits. He admits that inferior agents of Government may have done this, but without the approval of Her Majesty's Government in the slightest degree; adding, with considerable *naïveté* "in fact, to have done so would have reflected no credit upon us." We should like to ask why these inferior agents take measures to increase the liquor traffic and in their reports to Government announce with so much satisfaction the increase of revenue due to this cause. We have always felt that there was a certain amount of hypocrisy in the conduct of Government, in this matter. They have from time to time expressed their great regret that drinking should be on the increase; yet those who are engaged in the collection of the revenue understand perfectly well that the larger the revenue reported, the better will Government be pleased with them. As a matter of fact, the tendency of the system is to plant drinking shops in every village in the country, and increase the traffic *ad infinitum*. Lord Salisbury also stated that Sir William Muir's bill was not designed to extend the Bengal monopoly to other parts of India. He then went on to speak of the enormous financial difficulties which stand in the way of the abandonment of the system. This was the argument used formerly against the abolition of slavery, both in England and in the United States. But in the latter country, the endeavour to perpetuate the system involved a sacrifice of public money, very much greater than would have sufficed for the peaceful abolition of it, at an earlier period. The policy of the Indian Government in this matter, is expressed in the words, *Après moi le deluge*.

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LOVE IDENTIFIED. II.

Love envieth not. 1. Cor. xiii. 4.

ENVY often exists where it is not suspected. You speak disparagingly of another; it is because you envy him his reputation; you think that you yourself are much more worthy of the good opinion of men; you are vexed with him for being praised, and vexed with men for praising him. You are looking at the evil in his character, and are unwilling to look at anything else in it; others see some good in him for which they commend him. You think that a sense of justice leads you to speak of him as you do; but what really prompts you is something worse than what you see in him; it is envy. This very feeling constitutes a reason why the praises of men should pass you by on their way to him. God commands you to love your neighbour, and offers you his own love for the satisfaction of your heart needs, so that you may be free to love your neighbour; and the return you make for the mighty love that buries all your sins in its bosom, is to look enviously upon your brother.

You act as though the law of your being were to see to it that your brother does not get more than what you think he deserves; though if God had not blotted out that word 'desert' and written 'grace,' where would you have been? When God giveth the grace of pardon, he giveth the grace to pardon. He who has had a debt of ten thousand talents forgiven, shall he be hard upon the man that owes him a hundred pence? This envy is just a valve that cuts off the love of God that would flow through our heart to our brother.

The common idea of envy is that it is a feeling of bitterness caused by the superior prosperity of others. This is a common form of it. This is really a censure upon God, the Governor of the universe, because he does not show his love to you by frowning upon others. You want to have a sort of monopoly of the temporal mercies of God; at least that they should be showered mainly upon those who think with you. God is competent to dispose of his gifts as may seem good to him. Does he withhold any good thing from those who trust in him? True faith persuades us that all that comes to us from our heavenly Father is good, and that all that he withholds, is withheld in love, and instead of dropping this faith to clutch after the shadow of a bone given to your neighbour, see to it that you guard carefully this most excellent of all heaven's prizes. Your neighbour thinks it a grand thing to take you through his galleries and cabinets, and show you all the treasures which he has brought together from the ends of the earth; but as you look at them, you take note that one is missing, and that, the most precious of all, heaven's own *kohinoor*,—'love divine, all love excelling.' This is your treasure, and all that is shown to you seems in comparison a collection of the merest trifles.

When men are converted to God, when there is a revival of religion, when sinners seek the Lord and find him and come forth new creatures, there may be joy in the presence of the angels of God, but in the world there is a very different manifestation of feeling. The feeling that gets possession of the hearts of men is envy, though it is careful to disguise itself under some other semblance. Men are angry that the righteousness which they have been seeking in works of one kind or another, is suddenly become the possession of this or that miserable sinner. People on whom they have been accustomed to look down, are suddenly presented to them as pardoned, accepted, and honoured of God. And when they see that the power of God is with these despised persons, enabling them to resist temptation and come out boldly on the side of the Lord, they inwardly gnash with their teeth. Envy rules in them. They comfort themselves by prognosticating that this new-born zeal will soon die out. Give it a fair trial and it will soon be seen in its true colours. They are very wise in discerning the signs of the times, and throw cold water upon the joy of converts by assuring them that they will soon lose their confidence and be brought under the power of sin more completely than ever. They seem to see that salvation and faith go together, and their grand endeavour is to undermine faith.

Ye shall be hated of all men for my name's sake, said Jesus, and the word is true to-day. Those disciples who put on the whole armour of God and seek to give the fullest demonstration of Christ's power to save, are assailed on every side. What is it but envy? Men are exceedingly vexed because God upon his throne hearkens willingly to the prayers of these despised ones, and does for them what he does not for the magnates and heroes and geniuses of the earth. True love suffers their wrath, suffers long and is kind, and envies not, but returns evil for good, entreating God to enlighten, bless and save these angry ones. Even when the power of God seems to be sustaining and strengthening their foes, and to be so utterly withdrawn from them that they are as the offscouring of all things, still they envy not, they grudge not; they lovingly submit, even as Stephen, and ask that this sin may not be laid to the charge of their enemies. Then when the world has got through with its shouts of triumph, the

prayer of the martyr is answered, and the power of God comes forth as a still small voice in the heart of Saul, transforming him into a mighty apostle of salvation.

"I AM" WITH YOU ALWAYS.

THE Lord Jesus, before ascending up on high, gave to his disciples of all subsequent ages the glorious assurance: Lo, I am with you always, even unto the end of the world. This "I am" is the echo of that "I am" that commissioned Moses to bring the Israelites out of Egypt. For these significant words accompanied the declaration: All power in heaven and earth is given unto me. Universal and supreme power; the power of the Omnipotent. Therefore, the disciples were charged to go into all the world and preach the Gospel. Christ is head over all things to the church; in dignity and authority far above all principality and power and might and dominion and every name that is named. In the days of his flesh he manifested forth his power in marvellous ways, showing the complete subjection of all things to his will; opening the eyes of the blind, casting out devils, healing all manner of diseases, subduing the winds and the waves, raising the dead. But on the day of Pentecost, ten days after his ascension, his power was manifested still more gloriously in the conversion of three thousand sinners of Jerusalem, who thenceforward stood forth as his faithful witnesses, and from that day to the present the Saviour of the world has continued to give proof of the assurance, 'I am with you always,' by the conversion of sinners. The raising of a dead body to life is not to be put in comparison with the transformation of a man's spiritual nature, as regards the importance and grandeur of the result, though more impressive to those who are without spiritual apprehensions of things. But the power of the Saviour is by no means limited to the change of men's hearts. In Revelation xi. 3 Christ says, "I will give power unto my two witnesses; and if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them he must in this manner be killed. These have power to shut heaven that it rain not in the days of their prophecy, and to smite the earth with all plagues." Our Lord rebuked his disciples, who wished to call down fire from heaven upon an offending city. The meaning of the passage quoted is that his believing and persecuted people, represented by the two witnesses, are beloved and befriended by Him who has all power in heaven and in earth. The word of God declared by them does not return void; when not received in faith, it becomes a savour of death unto death. Between Christ and his faithful servants there is a wondrous bond of sympathy, so that Jesus can say to Saul of Tarsus, Why persecutest thou me? When Louis XIV. succeeded in "weeding" France of the Huguenots, he just succeeded in bringing upon France the greatest of curses, the most terrible of plagues. This salt of the earth, this people that worshipped God in the Spirit, secured for France while they were in it the long-suffering and forbearance of God; but when they had been either cut down by dragoons, condemned to the galleys, or driven into exile, then judgment began to come upon the nation, culminating in the horrors of the great Revolution. History will all have to be rewritten; and when truly written, it will testify clearly to the fact that the Son of God has all power in heaven and in earth, and that the prayers of God's people have had more to do with the government of the world than any other influence has had. When Christians began to pray in earnest, 'Thy kingdom come,' offering themselves at the same time for mission work among the Gentiles, God began to shake the nations of the earth in such a way as that the barriers should be broken down and an effect produced for the Gospel. Still more recently, prayer was offered for Italy and Catholic countries, and steps began to be taken as though these prayers were bound to be answered;

straightway, the restraints which God's providence had placed upon the revolutionary spirit were taken away, and the barriers of twelve centuries fell with a great crash. For hundreds of years commentators had foreseen that when 1,260 years had been added to 606 of the Christian era, a great and terrible blow would be given to Romanism; in 1866 the war between Prussia and Austria broke out, and at the battle of Sadowa, Prussia became the most formidable rival of France; the war between France and Germany followed naturally, and then the guns of the King of Italy opened the gates of Rome for the Gospel to come in and dethrone the Pope. China, Madagascar, Japan, Mexico, Brazil, Chili, Portugal, Spain—all these and many other powers have been shaken and made accessible to the truth (Heb. xii. 26-28). Christ is head over all things to the church, for the behoof of the church. He has all power in heaven and in earth, and according to the faith of his people is his power put forth. "Ye shall see greater things than these," said Jesus.

We have been led into this train of thought by the great attention which has been bestowed by the daily papers of Bombay during the last fortnight, upon a single paragraph in Mr. Taylor's *Four Years' Campaign in India*. Mr. Taylor testifies to the fact that a person whom he visited in hospital was for a time deprived of his speech, and to the fact that that very result had been made the subject of prayer for reasons stated. The thing needs no corroboration, for Mr. Taylor only speaks of that which he was competent to speak of, and nobody that knows the writer would ever dream of asking for other testimony. But what strikes us as noteworthy in this matter, is that hundreds of far more wonderful and memorable answers to prayer in the book, are unnoticed. We refer to the clear cases of conversion there recorded, of whom the greater part are alive this day, testifying by the irresistible logic of the life to the divine power that accompanied the ministry of Mr. Taylor. To cast a mountain into the sea would make a much greater impression upon men who walk by sight and not by faith, but would not be so glorious a display of divine power as when a self-righteous and self-deceiving moralist, or a reckless blasphemer, or a slave of drink, or a thoughtless worldling is transformed into a faithful follower of the meek and lowly Jesus.

GLEANNINGS IN EPHESIANS.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. v. 19.

The corresponding passage in Colossians says: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Thus we see that sacred song is not only a part of the worship of God, but a most important means of mutual edification. A singer is a teacher and a warner. Divine truth is thus impressively conveyed from one to another. It follows that we should aim at this very result, and seek so to sing as that the truth may be brought very powerfully home to the hearts of others. Connecting this passage with the introductory words,—"Be ye filled with the Spirit—we see that when Christians are filled with the Spirit, their hearts will overflow with melody, and they will spontaneously burst forth into psalms and hymns and Spirit-given songs. The singing will be steeped in spiritual influence. Believers are to sing to one another at the same time that they sing to the Lord. We read in the Old Testament of a company of prophets prophesying, with a psaltery and a pipe and a tabret and a harp, from which we gather that they were chanting the praises of God; and when Saul met them, he also began to prophesy, to join them in rapturous praises of God. So in the case of Hannah, of Elizabeth, of Mary and others. When the heart realizes the force and beauty of the truths which the mouth utters, then does it make melody to the Lord. What a pity it is when the spiritual is lost sight of in the natural; when beautiful hymns and appropriate melodies are sung merely to please the ear or to gratify any artistic sense! We must have the Lord in mind, sing as though he were present listening (as he truly is), and with an earnest desire that some spiritual result may be obtained. It is in this respect especially that we are to seek the improvement of our sacred music.

Giving thanks always for all things. 20.

Christians are always to pray and always to give thanks. Whatever their circumstances, there is always some goodness of God to be recognized, and there is always some goodness to be looked for.

Submit yourselves one to another in the fear of God.

Naturally, each one seeks his own pre-eminence, wishes to be above his brethren, cannot bear the thought that he should have to give way to others. But when all are subject to one another, then all are really waited upon by all, and each one is lord of all, but only on condition that each should in honour prefer one another. This mutual submission is heaven: for it is the last triumph of love. Men submit to God, but cling to the idea of lordship over their fellow-men; but true submission to God leads a man to place all his powers at the service of even the least of his fellow-men; and this alone is evangelical submission. In serving 'thy brother for whom Christ died,' thou comest very directly to the heart of Christ. Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me. Christ made himself as a servant, washing the feet of his disciples, and left us an example that we should imitate. In the fear of God; we fear to displease him, and dare not prefer ourselves to others. Let us find a church where this submission of each to each is most faithfully maintained, and we shall find the church which is most after the heart of Christ. If we have all other signs of a true church, and lack this, what avails it? When the Lord of heaven shall look down upon a church thus constituted, his voice will be heard saying, This is my beloved church in which I am well pleased. Peter in his first epistle speaks in the same strain. All of you be subject one to another.

Epitome of News.

SATURDAY, APRIL 1.

—*Bombay Gazette*: "The Financial Statement for 1876-77 is (as one might have expected would be the case in this period of transition from the rule of one Viceroy to that of another) studiously quiet and unsensational. No old taxes are abolished, no new ones imposed; and the amount of money to be raised by loan is limited to the requirements of the State for carrying out the extraordinary public works of the year, and has no reference whatever to the condition of exchange. The figures of the actuals for the year 1874-75 are satisfactory, being three-quarters of a million better than the regular estimate. For the financial year 1875-76, which expired yesterday, the regular estimate of revenue is £50,991,000 against a budget estimate of £49,820,000, being an increase of £1,170,000; while the regular expenditure is set down at £49,744,000 against a budget estimate of £49,314,000. Up to the present moment, therefore, the financial state of the country is more prosperous than had been anticipated. The budget estimate for 1876-77 is:—Revenue £50,480,000; expenditure, £50,336,000; so that there is a small margin of surplus left. The sum to be devoted to extraordinary public works is unusually small, being only three and a quarter millions; and of this amount, in accordance with the usual practice, the chief part will be raised by loan."

—*Times of India*: The Royal Artillery at Colaba were paraded by Colonel Spurway early yesterday morning to witness the bestowal of medals for long service and good conduct, awarded under the late regulations to the following individuals:—Quarter-master Sergeant George R. Waymark, Sergeant F. W. Gordon, Bombardier Michael Barke, Gunners John Clear and Samuel Hayman."

—Same: "Owen Meredith, says a contemporary, whose poems have, curiously enough, begun to be better known within the last two months, has the following allusion to his own career, which must at any rate be admitted to be prettily expressed—"All my life, when I look at it, seems like a broken stair that winds round a ruined tower, and never could lead anywhere." But a viceregal throne has now been placed at the top of the ruined tower, and the poet can scarcely lament the futility of his career."

Qu: Is a throne on the top of a ruin a thing to be much desired? The thrones of this world are really so situated.

—Same: "His Excellency Lord Northbrook has given every encouragement to the Soldiers' Total Abstinence Association during the past three years, and has sent the following letter to Mr. Gregson, in which he graciously acknowledges the good service which the Association has rendered to the army in suppressing drunkenness. 'My dear Mr. Gregson,—Lord Northbrook has watched the progress of the work of the Soldiers' Abstinence Association, during the last three years, with much interest. He is glad

to find that Lord Napier of Magdala agrees in the opinion which he had himself formed that your exertions in the cause of temperance have been of the greatest service to the army in diminishing sickness and crime, and deserve the warmest support. Yours truly, Wm. Earle, Military Secretary, Governor-General."

—A fee of three hundred guineas for one visit was paid to Sir William Gull on his attending a private patient in a Liverpool suburb the other day.

MONDAY, APRIL 3.

—The *Bombay Gazette* contains a report of a speech made by Mr. Lewis, theatrical manager, at the Grant Road Theatre, on Saturday evening, from which we make the following extract: "Respectability has been my aim much more than money, and I have generally chosen both actors and actresses that have been respectable, in preference to even better actors and actresses that have not been respectable. I am sorry to say, now I am leaving off management, that I should have made a bad impression in any part of the world; but I have made several enemies here—and from what cause?—simply because I have had a lot of young women placed under my care by their fathers and mothers, and I have tried to do my duty towards them, not allowing them to go out with any counter-jumper, or cad, and so forth, who may have thought proper to take them (hisses, and a voice "hear, hear!"). That is my great fault, and I would like to commit faults every day sooner than let them go astray. (Cries of "turn him out," hisses, and "hear, hear.") I can assure you that I have had more trouble with this company during the seven months from the time we opened here last August until now, than I had during the previous seven years, what with drunkenness, and one thing or another (hisses). You may hiss, ladies and gentlemen, but these are facts, and facts are stubborn things. When you consider that a man comes out here and has to pay £1,000 to bring a company over here, it is a very serious thing. I have been during the last seven months losing at the rate of Rs. 500 a week—besides having had to pay passage-money for the company."

—The *Lucknow Witness* "greatly regrets to have to record the serious illness compelling the sudden departure for England of the Rev. M. Westcombe, Wesleyan chaplain, in cantonments. He has only been in India one year, and less than that time in Lucknow, yet has shown himself a devoted, laborious, and efficient minister of the word of life."

TUESDAY, APRIL 4.

—*Madras Mail*: The recently invented private printing machine threatens, when better known and more largely utilised, to create in the world of writers a somewhat similar revolution to that created in the world of sempstresses by the invention of the sewing-machine. The instrument is mounted on a stand like a sewing-machine, which it also resembles in size, as it occupies about a cubic foot of space. In front at its base is a small key-board with one key for each letter of the alphabet, the numerals, and stops, &c., the depression of which causes a corresponding sign to be registered; and immediately the key is released the paper with its printed sign is automatically shifted the required distance to receive the impress of the next letter. At the end of a word a key designed for the purpose spaces the requisite distance. In this manner a line is printed off. When its end is reached the machine strikes a bell as a warning to the operator, who immediately presses a treadle with the foot, whereby the paper is sharply brought back to its original position: the paper is likewise moved upward a certain distance, by the same action, to prepare for a new line. The manner in which the type works may be thus briefly detailed. Each key is attached to an arm running upwards through the middle of the instrument, and all the arms are arranged in a circle. To the upper portion of each arm a smaller one is levered, bearing at the end a letter corresponding to its particular key. When the keys are not depressed, these smaller arms hang down; and the depression of the keys cause the letters to strike the centre of the circle: hence care is necessary not to depress two keys at once, for the corresponding letters, unable to occupy the same position at the same time, would then become locked. A ribbon saturated with a special kind of copying ink is immediately in front of the letter-paper, which is strained round an India-rubber roller, and the sharp blow of the type against the ribbon and paper causes an impression capable of being copied into letter-books. The operator, when accustomed to the use of the instrument, is able to print off matter from dictation much faster than it could be written in long hand. The average speed of the pen is from 15 to 30 words a minute, whereas the average speed

of the machine is from 30 to even 60 words per minute according to the dexterity of the operator. Thus with practice, 10 hours' work with the pen can be done with the Type Writer in 5 hours, and one skilful operator on the machine is fully equal to two expert penmen. Moreover, the operator can write with any finger of either hand, and can sit or stand in any position the while. Further, by the manifold process, sixteen copies can be made, if required. To persons like ourselves, chained for many hours daily to the desk, the exemption from the necessity of keeping the body, and holding the right hand, in a more or less cramped position, is likely to mean increased freedom from pen paralysis, defective sight, curvature of the spine, and chest disease."

—A society has been established in England for the total abolition and utter suppression of vivisection, in the prospectus of which the following statements are made:—"The hideous cruelty of dissecting living animals, or inflicting on them, though innocent and defenceless, multitudinous deaths of excruciating and protracted agony, has secretly grown up in this nation—a nation which for ages past has been nobly distinguished by the courageous and unsanguinary character of its people."

—*Bombay Gazette*; Madras, April 4: The riots in Bustar are becoming quite serious. Our troops are surrounded by thirty thousand dissatisfied ryots. Further reinforcements have been ordered to proceed to Bustar from Vizagapatam and Vizianagrum. There is likely to be fighting.

A European gentleman committed suicide in a railway carriage on Sunday evening.

—*Times of India*: "A serious disturbance seems to have taken place at one of the Parsee fire-temples at Bulsar. On Friday last, a number of people went to the place and cudgelled a priest and his wife severely. They are now lying in the local hospital."

WEDNESDAY, APRIL 5.

—An agrarian demonstration, caused by enhancement of rents by Government, is reported from Allahabad.

—*Bombay Gazette*; Madras, 4th: "The European who committed suicide turns out to be Captain Mourat, officer in the Nizam's service at Shahabad, while in a state of unsound mind. He first jumped out of the train and was picked up bruised, taken to Vellore and placed under charge of an apothecary. Becoming violent, the station-master placed the police over him. On Sunday morning he asked for tea, which was taken to the waiting-room by the apothecary, who, finding him in a kneeling posture, did not disturb him for a few minutes. A scream was heard by some people, who rushed in and found his throat cut with a razor. Death was instantaneous."

THURSDAY, APRIL 6.

—*Times of India*: "It will be good news to the sick in the European General Hospital to learn that arrangements have been completed for their removal to the Sailors' Home building. The Gaekwar's Durbar have given their assent. What the Committee of the Sailors' Home will think of the temporary alienation remains to be discovered. The site of the present European General Hospital is required almost immediately for the terminus of the G. I. P. Railway."

—Same: "The Revenue Jurisdiction Bill having passed the Viceregal Council, it will become law in spite of the protests of the Bombay Government, of the Judges of the High Court, and of the general public in this presidency, if the Secretary of State do not veto it."

The scope of this bill is to clothe the Revenue officers with ultimate judicial powers, where a case turns upon a tenure, or a custom, or any matter more or less of a technical character.

—The Spanish flag has been hoisted over Sooloo.

—Allahabad: "The discontented cultivators of Hundia are from 135 villages, whose headmen have chosen sixteen of their number to plead their common cause before the Settlement Officer; the remainder will return home peaceably. Government are ready to exempt from enhancement all who have sunk wells or tanks or have otherwise improved their holdings."

—*Bombay Gazette*, Lahore 5: Major Sandeman's mission started from Jacobabad for the Bolan Pass yesterday. The escort is about one thousand strong: two companies of Jacob's Rifles, three companies of Sikhs, 350 sabres of the Sind Horse and Punjab Cavalry, and two mountain guns. The European officers are Captains Reynolds, Shepherd, Humfrey, Scott, Young and Wylie.

—Same: A good deal of surprise and indignation has been felt at the following edict against the press which Sir Harry Parkes issued in Japan lately:—

"Any British subject who shall, within the dominions of His Imperial Majesty the Mikado, print or publish

a newspaper in the Japanese language, shall be deemed guilty of an offence, and upon conviction thereof before any British consular or other court shall be liable to imprisonment for any term not exceeding three months with or without hard labour, and with or without a fine not exceeding five hundred dollars, or a fine not exceeding five hundred dollars without imprisonment."

—*Indian Daily News*: "Sir Richard Temple recently presided at the Family Literary Club in Calcutta, when a lecture was delivered by Dr. Miss Brink on 'Women as Physicians.' Some native speakers on the occasion thought that Providence has ordained the inferiority of women. His Honor replied to these remarks, and said that it would be a happy thing for this country if the women were educated. It was said that women excelled in many walks of science. This they certainly did; but he believed that, curiously enough, woman was found to excel in the art of government—he meant public administration in the severest sense of the term."

—*Overland Mail*; March 17: In the House of Lords there has been a warm debate upon the relations of the Secretary of State for India and the Viceroy in connection with the Indian tariff.

The Abolition of Church Rates (Scotland) Bill has been thrown out by 210 votes to 155, the Government promising to advance this session a rival bill.

The Empress of Austria visited Windsor on March 12, and was received by the Queen, the Princess of Wales, and Princess Beatrice.

Strong opposition is raised in the United States to the appointment of Mr. Dana as minister to Great Britain.

A very moderate, and so far successful, programme has been issued by the French Cabinet.

M. Thiers has elected to sit for Paris in the Lower House, renouncing his seat in the Senate.

A landslide at Caub, on the Rhine, has buried eight houses with their occupants, twenty-six in number.

Count Arnim will be tried for treason by the State tribunal at Berlin.

Prevailing high winds have done great damage to telegraph wires. An omnibus driver in London had his head nearly severed from his body by a wire.

Weston, the American pedestrian, has walked 450 miles in six days, falling short by fifty miles of the task he set himself.

Lord St. Leonards' missing will has been sustained by the Lord Chief Justice, and the appeal dismissed.

Only about 30,000l. of the 500,000l. India Office drafts have been tendered for at the accepted rate of 1s. 9d.

Seventeen failures have taken place on the Stock Exchange in connection with the settlement of March 15.

A society has been formed in London to promote the colonisation and improvement of the Holy Land. More than a thousand Germans have already emigrated and formed six settlements, one of which is at Jerusalem.

The new street from Charing Cross to the Thames Embankment, which is to be opened to-morrow without any ceremony, will be named Northumberland Avenue.

The U. S. Senate has passed a bill to reduce the President's salary to 25,000 dollars.

The Norwich (Connecticut) Poorhouse was burned down on the night of March 12. Out of fifty-four paupers in the house fourteen were burned to death.

FRIDAY, APRIL 7.

—*Bombay Gazette*: We have received by the mail an important Blue Book containing an immense mass of papers on the subject of the selection and training of candidates for the Indian Civil Service. The Dean of Christ Church and the Master of Balliol having written to Lord Salisbury as to the value of a university training for Indian civils, his Lordship asked for opinions on the question from the Civil Service Commissioners and the Indian Governments, and, on receiving their replies, submitted the matter to the Council of India. In the volume before us we have the recorded minutes of a great number of Indian officials now in this country, as well as of most of the members of the Home Council. In an admirable despatch, Lord Salisbury gives his decision as to the changes which ought to be made; and we think the conclusions he has come to, that the principle of competition ought to be maintained, but that the maximum limit of age for the competitive examination should be fixed at 19, so as to give to defeated candidates the opportunity of choosing another profession before it is too late, and to enable successful candidates to pass their probation at some university before commencing at the age of 22½ at the latest, their Indian service, will be generally acquiesced in.

"Lord Lytton, it is said, has taken so seriously

to politics and the Indian Viceroyalty, that he has withdrawn 'King Poppy,' his new poem, which was on the eve of publication, and to which we have more than once referred."

"The safe arrival of the Yunnan mission at Yunnanfoo on 6th March is announced."

"Cholera has broken out at Arconum among the European details just arrived there from Bombay en route to Wellington. Six cases and three deaths."

—The str. *Malwa*, with English mails, left Aden for Bombay yesterday 6 a.m.

—H. E. Sir Salar Jung is expected in Bombay to-day.

—Deaths last week, 558. By cholera 192.

—Prince Louis Napoleon completed his 20th year, March 16.

—*Home News*, March 17: Obituary of the week.—Surg. P. J. Heffernan, Ben. Med. S.; Lieut.-Col. A. Strange, Mad. Ret.; Col. J. Jackson, C. B., Bom. Ret.; Lieut. H. James, Bom. Ret.; Sir Samuel Fludger; Major H. B. Adams, late 71st High. Lt.-Inf.; G. H. Barne, Att.-Gen., Jamaica; Professor E. A. Parkes, F. R. S.; Lady Harriet Dunlop; Lady Evelyn Lyon; Seymour Clarke, G. N. Rail.

—The charge against Mr. Dana is, that in editing an edition of Wheaton's International Law, he availed himself of Mr. Lawrence's notes in a previous edition. The charge, it appears, is unproved, but the nomination of Mr. Dana as minister at St. James's is not confirmed.

—*Times of India*: "The s.s. Mula, which arrived in harbour yesterday, brought some further particulars respecting the Javad. It appears the Mula was sent from Jeddah to the wreck, and succeeded in bringing away some of the machinery. The boatmen state that on going on board not a living soul was to be seen. They came across the body of the captain with his throat cut and his hands bound behind him. It will be recollected that on the 24th ult., a letter appeared in our columns stating that there were certain ugly rumours about the effect that the pilgrims finding the ship overcrowded, seized the captain and the men and bound them to the mast. It is easy to understand now how the accident took place. The Javad had 400 pilgrims on board, and a crew of 46 men, of whom 4 were Europeans, while there was really only accommodation for half that number. Of these, ten passengers and three of the crew were saved, besides the interpreter, who was picked up after tossing about for three days and nights on a plank. So far as is known, the Turkish authorities seem to have taken no steps in the matter, although the Javad was sailing under Turkish colours. The Shipping Master here has written to the consul at Jeddah for further information on the subject. The Mula also brought in twelve men, who were saved from the Hydree. There were thirteen saved in all, but one died on the voyage here."

—Sir Wm. Merewether arrived yesterday from Kurrachee.

—*Christian Spectator*: "There are two bodies of religionists in the world who most loudly proclaim their independence of man, and their reliance only upon the teaching of the Spirit of God—we refer to the Progressive Brahma Samaj and the extreme Plymouth Brethren. It is a very remarkable fact that these two bodies, who deprecate reliance on man, have each a man at the head of them to whom they pay the greatest deference. To the one, everything that Keshub Babu does is right, everything that Keshub Babu says, however it may vary from year to year, is true. Christ's teaching may be faulty. Paul's certainly is, but not that of Keshub Babu. So with the extreme Plymouth Brethren, all that Mr. Darby does is right, all that Mr. Darby says is true, and is to be received on penalty of excommunication."

—The following instance of God's blessing on the reading of a tract, is from the same:

"Some years ago, a young Hindu woman, whose husband was away in the North-west, studying medicine, was living in her father-in-law's house in Bengal, and had begun to learn to read Bengali. One day she went out into the garden to gather mangoes, and saw on the ground a dirty piece of paper with something printed on it. She took it up to see what it was, rubbed the dirt off it and read it. It was the first part of a tract on the miracles of Christ. She was so much interested in what she read, that she wished to know more about it. She, therefore, went to her husband's library, and among his books found the rest of the tract. When her husband returned she told him what she had read, and how much she had been delighted with the wonderful things contained in the tract, and asked for further information. He at first laughed at her request, but when he saw how earnest she was, promised to let her have a copy of the book which contained a full account of all matters. He accordingly gave her a Bengali Bible,

which she began to read. They both now removed to the North-west, where he was a student, and lived there for some years; during which time she received instruction from the ladies of the American Mission established there. Afterwards, her husband became ill, and they went to Allahabad, where in course of time he died; but before his death he appeared to have become a believer in Christ. She then returned to her father-in-law's house, and showed so much interest in Christian truth, that her husband's relatives would not allow her to remain there, but sent her to her own father's house. There, too, she showed the same desire, and her family attempted by force to prevent her following out her wish to become a Christian. She escaped from them, and went to the Christians of a neighbouring town (Serampore), by whom she was gladly welcomed, and a short time ago was received by baptism into the Church of Christ. Thus, part of a torn tract was the means of leading two souls to Jesus."

Miscellany.

—Rev. Dr. Talmage:

Make your home the brightest place on earth if you would charm your children into the high path of rectitude and religion. Do not always have the blinds turned the wrong way. Let God's light, that puts gold on the gentian and spots the pansy, stream your windows. Do not expect your children to keep step to a dead march. Do not cover up your walls with West's "Death on a Pale Horse," and Tintoret's "Massacre of the Innocents;" but rather let there be on your walls some simpler picture,—"The Hawking Party," "The Old Mill by the Mountain Stream," "The Fox Hunt," "Harvest Scene," "The Children amid Flowers," and "Saturday Night Market-ing." Get you no lesson of cheerfulness from grasshopper's leap, and lamb's frisk, and squirrel's chatter, and quail's whistle, and garrulous streamlet which, from the rock on the mountain-top to the meadow fern under the shadow of the steep, comes looking for the steepest place to leap off at, and talking just for the sake of hearing itself talk? If all the skies hurried in thunder tempest, and storms perpetually wandered across the sea, and all the streams were raving mad, frothing at the mouth with mud foam, and there were eternal foamings, throbbing among the hills, and the world had neither lark's carol, nor humming-bird's trill, nor waterfall's dash, but only bear's bark, and panther's scream, and wolf's howl—then you would do well to bother and plague yourself all through life, gathering around you only the shadows; but when God has strewn our path with so many blessings, it is high time we took into our homes more of the brightness, more of the innocent hilarity, more of the good cheer. A dark home makes bad boys and girls to be bad men and bad women.

Above all, take into your homes thorough Christian principle. Can it be that in any of the comfortable homes of my congregation the voice of prayer is never heard? It is a pointed question to ask, and therefore I ask it? At night is there no petition for protection? In the morning, is there no thanksgiving for care? Are you raising your children without any inculcation of Christian principle? How will you feel at the judgment seat of Christ when you are called to answer for your parental neglects? In the tenth chapter of Jeremiah is the startling prediction that God will pour out His fury upon the families that call not upon the Lord. O parents, when you are under ground, and the moss has covered the inscription on your tomb, will your children look back to a good Christ in home, and a father at morning and evening prayer? Will they have the everlasting impression of such a scene? As they take up the old Bible, will they see in that family Bible the mark of tears of contrition, of consoling promise wept by eyes long years gone into darkness? O, if you train up your children without any inculcation of Christian sentiment, without warning them against evil, without inviting them to holiness and to God, and they go off afterwards into lives of dissipation and infidelity, and make shipwreck of their immortal interests—on their death-bed and at the judgment they will curse you. Seated by the stove at night, or by the fire-side, your children around you, how if in startling characters there should come out on the wall the history of all your loved ones? What a history! The mortal and immortal history of your child. Every parent with his hand is writing out the history of his children, composing it into a song or pointing it with a groan. My mind runs back to one of the best of early homes. Prayer like a roof over it. Peace like an atmosphere in it. Parents the personification of Faith in trial and Hope in darkness. The two pillars of that home years ago fell into the dust; but shall I ever forget that home? Yes, when the flower forgets the sun that warmed it. Yes, when the mariner forgets the star that guided him. Yes, when love dies on the heart's altar, and memory empties its urn into forgetfulness. Then, home of my childhood, I will forget thee—the family altar of a father's importunity and a mother's weeping. The voices of affection. The funerals of our dead. The Sabbath twilights which were the pearly shore of Sabbath days. Father and mother with interlocked arms, like intertwining branches of trees, making a per-

petual bower of love and peace. Not till then, home of my childhood, I will forget thee.

Once more: I want to speak of home as a type of heaven. At the best estate, my friends, we are only pilgrims and strangers. Heaven is to be our eternal home. Death will never knock at the door of that mansion, and in all that land there will not be a single grave. Aged parents rejoice very much when, on Christmas day, they have their children at home; but there is almost always a son or a daughter absent—absent from the country, perhaps absent from the world. But O, how our Heavenly Father will rejoice in the long thanksgiving day of heaven, when He has all His children with Him in glory! How glad brothers and sisters will be to meet after so long a separation! Perhaps a score of years ago they parted at the door of the tomb. Now they meet again at the door of immortality. Once they looked through a glass darkly. Now, face to face, corruption, incorruption—mortality, immortality. Where are now all their sorrows, and temptations, and trials? Overwhelmed in the Red Sea of death, while they, dry-shod, marched into glory. Gates of jasphe, capstone of amethyst, thrones of dominion do not so much affect my soul as the thought of home. Once there, let earthly sorrows howl like storms and roll like seas. Home! Let the world die in earthquake struggles and be buried amid procession of planets and dirge of spheres. Home! Let everlasting ages roll in irresistible sweep. Home! No sorrow, no crying, no tears, no death; but home! sweet home! Beautiful home! Glorious home! Everlasting home! Home with each other! Home with angels! Home with God! Home! Home! Through the rich grace of Christ Jesus, may we all reach it!

—Missionary Herald:

In a letter from Oviedo, Mr. Thomas S. Gulick gives the following narrative of sore persecution, endured with all Christian meekness, by a boy twelve years of age:—

"We hear much in these days of the darkness of 'unhappy Spain.' Let me show you a ray of heavenly light. The gospel has been publicly preached in this city only since the middle of February. A man who was an 'escultor' (maker of images, carved or in plaster) heard the truth and received it with a glad and honest heart. He used to earn, at his trade, from eighty cents to a dollar a day, but as almost everything he made was for purposes of Romish idolatry he felt that he must give up the business. He has dependent upon him his wife and five children, the eldest a very sweet and intelligent boy of twelve years. The father has found work as a servant in a literary club-room, with wages of thirty-five cents a day, from which he must pay his rent, and feed and clothe, as far as possible, seven persons. Enrique [Henry] has been accustomed to help his father in the club, and to take his place when the father had to be away.

"Led by his father's example, Enrique also came to hear the gospel, was converted, and received into the church with his mother, last May. In August, as he was passing a small square in front of the bishop's palace, on his way to his work, several boys seized hold of him, and calling him an accursed Protestant and Jew, threw him upon the pavement and trampled upon him. His foot and ankle were so seriously injured that for fifteen days he walked with difficulty. About a month later, while he was passing through the same square, by the side of the beautiful cathedral and right at the door of the bishop's palace, the sacristan and a company of boys pounced upon him with cries of 'Kill him! kill him!' threw him against the cathedral wall, knocked him down, kicked him and stamped upon him brutally. It is a wonder his bones were not broken. He was covered with bruises from head to foot. During these months he was frequently stoned, so that he was bruised about the eyes and other parts of the head; but such was the power of Divine grace, that he never once faltered in his confession of Christ or his love for his word. When his persecutors trampled upon him, he told them that he freely forgave them. A month ago, October 13, little Enrique was turning a corner near the cathedral when a ruffian jumped upon him with an open knife ('navaja'), and attempted to stab him to the heart, saying, 'Take this for being a Protestant.' The blow was heavy and well aimed, but Enrique raised his left arm and received an ugly wound just above the elbow. The knife passed through four thicknesses of cloth, and entering the arm, where there was but little flesh, struck the bone. The man then started to run, leaving the knife in the wound, but just as Enrique was pulling it out, he turned back and snatched it from him.

"The father immediately informed the police and, having caught the would-be assassin, they found him to be an acolyte in the church of San Tirso. He was kept in custody over-night and the next morning released without trial or punishment! Some days afterwards, as Enrique was passing the corner where he was stabbed, he said to a companion, 'Here is where he tried to stab me to the heart.' A priest, who overheard the remark, answered, 'Yes, it was aimed for the heart, but you will fall yet.'

"It is possible that, in reading this, you may suspect that part of Enrique's troubles came upon him because he was of a combative spirit. I assure you, on the contrary, that he is as sweet, gentle, bright, loving a little fellow as I have met in Spain; warmly loved by all who know him. I have not heard a word against him from the many with whom I have talked, but all praise him. His persecutors are almost entire strangers to him. His

mother once told him he ought to defend himself, but he answered that Christ said we must love our enemies. She says, every night he is in the habit of praying for his persecutors. The days of the martyrs have not yet passed. It is more than a month since he was stabbed, but the wound is still swollen and painful. It heals with such difficulty that some think the knife must have been poisoned.

"**DRINK CRAVING.**"—A pamphlet by Mr. Stephen S. Alford (Mr. Lewis, 136, Gower-street, W. C., price 1d., or 5s. per 100) deals very plainly with this question, and deserves careful perusal. Speaking of the prevalence of the evil, and the need of legislative interference, it says:—"In whichever way produced, or from whatever combination of causes, the distinguishing feature of this malady in its confirmed state is total loss of self-respect and self-control, under an overwhelming craving for stimulants, often with little or no relish for them, which must be gratified at any cost, regardless of honour or truth, and, in fact, unaffected by appeals to reason or self-interest, the tears of affection, or the suggestions of duty either to God or man."

—Evangelist:

The daily meetings at the Hippodrome are now in their third week, with increasing attendance and interest. Every seat and all available aisle-room are uniformly occupied at Mr. Moody's evening preaching services in the main hall, and the same has been true at most of the meetings for women and men separately at other times. Sunday last was a very marked day. The morning eight o'clock service for Christian workers was largely attended, and very earnest and practical in spirit; the afternoon meeting, exclusively for ladies, was quite thronged, while the evening meetings, exclusively for men, were beyond all precedent in attendance and solemnity. Mr. Moody preached in the main hall, and the large overflow meeting was addressed by Dr. Booth. As heretofore the pastors of the city are rendering constant and efficient help, and the laborious committee men and other helpers are not lacking in effort. The inquiry rooms are in constant requisition, and many persons ordinarily quite beyond the reach of our churches, have been met there. Many are praying that the work may pervade the whole city, and there is much to encourage their faith.

Selections.

LETTING GO—LAYING HOLD!

BY REV. THEODORE L. CUYLER.

THE pivot point in the American civil war was the stone wall on the cemetery ridge of Gettysburg; the pivot moment was a little after four o'clock in the afternoon of July 3d, 1863. On that small place and brief time hinged the result of the most tremendous conflict known in this generation. When the men in blue held on, and the men in grey gave up, and fell back on that bloody afternoon, the issue of the war was practically decided.

The pivot moment in the history of every converted soul is just when that soul gives up even one sin for Christ's sake, and lays hold of His strength to do it. There is many a reader of these columns who is just now asking honestly the question—What must I do to be saved? It will help you to simplify this vital matter, if you will observe exactly what it is that you are to be "saved" from. Is it from hell? Now, not just yet, for hell is in the eternal world, and you are still in this world. Hell is the final inevitable end and punishment of sin. To reach that, you have only to persevere in wilful sinning. Your present concern is not with future punishment, but with the sin that leads to hell. What you are to be saved from, is *sin*. Keep that fact clearly before your mind. The decisive conflict with you rages around that "stone wall."

God's Spirit teaches you that you are guilty. "All have sinned," says God's book; and you are one of them. It is not sin in general that will destroy you, but your own personal transgressions. The battle in your case is over your own wicked heart and wicked deeds. If you deny that you are wicked, that denial only makes the matter worse; for you are charging falsehood upon God himself. Take, then, God at his word, and cease disputing with Him. Even if you do not feel a keen, bitter anguish, let your reason and your conscience accept the tremendous fact that you are a sinner practising sin, and the wages of it will be death.

The command of God to you is to give up your sins. It is summed up in the single word—repent. There is no repentance worth a straw except that which renounces sin—both the love of it and the commission of it. Confession is not enough. God demands that sin be forsaken. This is a prodigiously difficult thing to do if you undertake it in your own weakness. Thousands have undertaken to do this, and have failed. Perhaps you have promised God many a time that you would give up your besetting sins. Perhaps you have tried to do so, but you found them too strong for you, too deeply rooted

and too unmanageable. It was your habit to sin, and habit is not easily broken. Yet this habitual sinning must stop, or you are lost. It must be given up, or it will drag you down to hell!

What then? Is your salvation impossible? No! friend, it is not only possible, but it is absolutely certain, if you will but lay hold on the almighty conqueror of sin. Paul had just such an experience at his decisive "stone wall," as you are encountering, and he says that he came off "more than conqueror through Him who loved us." When he let go of his sin, and laid hold of the crucified Jesus, the victory was won.

I talked with a converted inebriate lately, who told me that he had tried to let go of his besetting sin again and again, and had failed. His mistake was that he did not lay hold on the omnipotent Jesus. The moment he did, that was the pivot moment of his conflict; then the tempter fell back, and the stone wall was held. Another friend of mine told me that when he locked the door of his room, and went down on his knees, and surrendered himself to Jesus unconditionally, the enemy was defeated. His sin had been stubborn self-will. His self-righteousness had grown rank. The Holy Spirit convinced him that he must give that up, and accept the atoning Jesus, or be lost. He renounced his sin, and laid hold of his Saviour; and from that hour the old sin had no more dominion over him. He was a new man in Christ Jesus.

There is a wretched shallowness about all "revival work," and all attempts at dealing with inquirers which do not recognize the seat and the heart of the sinner's disease. It is sin that is killing you, my unconverted friend. Unless that is killed, you are undone. Remember that it is not "human depravity" in the abstract that you are to fight; but your own personal wicked heart and acts. As soon as a profane swearer quits his oaths and begins to pray; as soon as a tippler renounces his dram and lays hold of Christ to keep him steadfast to his pledge; as soon as a proud, self-righteous man breaks down before God, and yields to the righteousness of Christ; as soon as the dishonest dealer makes restitution, and begins to do right because Christ bids him; as soon as the "respectable" sinner ceases his attempts to save himself, and grasps Christ with humble penitence, the battle has turned. To give up sin, is one half of a man's salvation. To lay hold on Jesus by faith, is the other half. And the first half is an utter failure without the second. The two combined will save you. Let go of your sin! Lay hold of the Saviour.—N. Y. Evangelist.

CHINA INLAND MISSION.

LETTER FROM MR. THOMAS P. HARVEY.

THROUGH the goodness of God I am again about to leave this country for the far East. My dear wife and myself go to join our beloved brethren, Messrs. Stevenson and Soltan, in Bhamo, a Burmese city, close to the south-western province of China-Yunnan. Medical missionary work, for which I have been preparing during the last three years in London, will characterise our labours out there. We anticipate trouble and trial, but we know that the Lord of hosts has been with us, is with us now, and will never leave nor forsake. Therefore "will we not fear, though the earth be moved."

There is a strong persuasion in the minds of many of the Lord's people that there is a great spiritual blessing in store for China. We ask you, then, to be instant in prayer for us, that we may be found faithful; and, if it please the Lord, instrumental in gathering in numbers of precious souls, by preaching the Gospel and healing the infirmities of the people to whom we now go forth.

Whilst we are down in the dark pit of heathendom, seeking to set forth Christ, the Light of Life, may you who are at home be led to hold fast on to the rope.

We leave from Glasgow by the steamer *Irrawaddy*, for Rangoon, on the 26th instant. "Brethren, pray for us."

THE DARK SIDE OF LAMB'S CHARACTER.

BY DANIEL WISE, D. D.

WE have looked on the best side of Lamb's character. We have seen him kind, genial, successful in literary ventures, the cynosure of a select and brilliant circle of cultivated minds, and a model of fraternal, self-denying devotion to the happiness of his unforlorn sister. Most sincerely do we wish that truth permitted us to leave his picture radiant with the soft light of these virtues and successes, unshaded by the dark colors of a solitary great fault, a model for the youth of all generations. But this,

alas! we dare not do. If we did, his portrait would not be true to the life. To be so, it must receive the shadings which fall from the glaring vices of profanity, intemperance, and irreligion.

LAMB'S PROFANITY.

Few things are more shocking to a refined and religious mind than to hear the Divine name used as an expletive. Ordinarily, profanity is not the vice of cultivated and gentle souls, but of hard, coarse natures. An oath from a woman's lips falls with a sharp and unexpected pain upon the ear. It is almost equally startling when heard dropping from the tongue of a man of feeling. It is therefore peculiarly painful to an admirer of Charles Lamb to reflect that he was addicted to this disgusting vice. Both his conversation and his letters were habitually disfigured with profane expressions.

His friend and biographer, Talfourd, animated by a desire to screen his reputation, and possibly a wish to protect public morals, expunged the obnoxious epithets from Lamb's letters. Referring to this fact, a writer in the *Westminster Review* says:

"Talfourd fell into an inexcusable error of judgment. Where he found strong expletives, and what seemed to him objectionable expressions, in his friend's writings, he thought to mend matters, and present Lamb in more fastidious dress, by garbling the text with an unscrupulous freedom that reminds us of the old commentators; and to justify this liberty, Talfourd could not plead, as we learn from many independent sources, that Lamb's writings belied his habitual manner and conversation. Mr. Carew Hazlitt attacks Talfourd on this point, and every one will agree with him."

Not exactly. We both agree and disagree with Hazlitt. Talfourd did right in keeping the profanity out of Lamb's letters, that it might not corrupt public morals. He erred in not making full and distinct statement that he had performed the good work of expurgation, inasmuch as without a knowledge that Lamb was profane, his readers could not reach a just conclusion respecting his friend's character.

There is no doubt of Lamb's habitual profanity. Whence the habit proceeded, how his kind and gentle nature could find pleasure in such a vulgar vice, is a perplexing question. We know of no better solution than to attribute it to the corrupting influence of his intemperance and irreligion. The former blunted his moral sensibilities, the latter destroyed his reverence for sacred things and hallowed names.

LAMB'S INTemperance.

That Charles Lamb's life was disfigured by excessive drinking is indisputable. His biographers admit it, and do their best to veil it by various apologies. Of the extent of this evil habit it is difficult to judge. That he was not an abandoned drunkard is rendered certain by his steady attention to his clerical duties through many years, and by his maintenance of respectability and working literary power down to the end of his days. We suspect, however, that he followed the almost universal habit of drinking more or less daily—possibly to partial intoxication toward bed-time—and that occasionally he drank himself stupidly drunk.

"I went to bed pot-valiant," he says in one of his letters. In another he begs a friend to excuse "some foolish behavior at Richmond. You knew me well enough before, that a very little liquor will cause a considerable alteration in me." In a graphic picture of a Wednesday night symposium at Lamb's house, Talfourd portrays him surrounded by Lloyd, Hazlitt, Burney, Liston, Kemble, Montague, and other wits, presiding like the symposiarch he was, and quaffing from the "vast jug of porter often replenished from the foaming pots which the best tap of Fleet Street supplied." And when the table had been cleared of its abundant beef, lamb, and potatoes he called for hot water and the stimulating brandy, gin, and rum, under the evil inspiration of which the conviviality of the party became more and more noisy, until their brains grew giddy and they staggered away during the small hours of the morning, leaving their well-steeped host to sleep away the effects of the drink which had first inspired and then stupefied him.

Talfourd apologizes for his love of drink, by saying: "The eagerness with which he would quaff exciting liquors, from an early period of life, proved that, to a physical peculiarity of constitution, was to be ascribed, in the first instance, the strength of the temptation by which he was assailed. This kind of corporeal need; the struggles of deep thought to overcome the bashfulness and the impediment of speech which obstructed its utterance; the dull, irksome labors which hung heavy on his mornings, and dried up his spirits; and, still more, the sorrows which had environed him and which prompted him to snatch a fearful joy; and the unbounded craving after sympathy with human feelings, conspired to disarm his power of resisting when the means of

indulgence were actually before him."

This was all true, doubtless. But what is its import? What is it but a confession that poor Lamb was a slave? The pewter mug foaming with porter, the glass sparkling with ruby wine, or reeking with the fumes of alcohol, were his masters. They held this genial humorist, this gentlest of men, this most loving of brothers, this charming essayist, this man who won his way to literary fame, bound with gyves he could not break. Alas that so deserving a victor should be vanquished by such mean antagonists! Why was it so?

LAMB'S IRRELIGION.

Had Lamb consented to wear the yoke of Christ in his youth, he would have been one of the most lovely and lovable men of his times; he would have found ample consolation in his great sorrow; he would have mastered what Talfourd charitably calls "a physical peculiarity of constitution," and have become not only the caterer he was to the intellectual tastes of cultivated minds, but a powerful contributor to the progress of experimental religion. His natural gentleness of disposition, his kindness, his simplicity, his capacity of self-abnegation, needed but the inspiration of the spirit of Christian love to make him one of the most attractive of Christian men.

But Lamb was not a Christian, except in name. It was his misfortune to be educated a Unitarian of the Priestley school. We say misfortune, because it deprived him of that conception of a Divine Redeemer which is essential to all saving faith, and started his mind on that career of doubt respecting the central truths of Christianity which, in his case, as in many others, terminated in absolute skepticism.

Long before his death, he questioned, not only our Lord's divinity, but his doctrines also. To him human probation, the freedom of the will, the spirituality and immortality of the soul, were unsubstantial theories, from which his mind recoiled. He refused to "contemplate another state of being." He chose to live in and for the present. His sympathies were consequently so narrowed that, though ever ready to minister to individual suffering brought directly under his notice, he was hostile to every enlarged scheme of benevolence. Do you wonder that he found no power to overcome his propensity for stimulating drink? Is it surprising that he treated sacred things profanely? Do you not see that his vices vanquished him because he fought the battle of life in his own strength, and with weapons forged by his own hands? Had he cast himself on the Cross, armed himself with celestial weapons, his life would have been unstained, his character symmetrical, and his example a model for universal imitation.

Lamb's last years were spent as a pensioner of the India House, in ease, in enjoyment of literary society and the care of his beloved and afflicted sister. He died quite suddenly, December 27, 1834, in the sixtieth year of his age.

Be not deceived. Lamb has had brilliant men for his biographers, who have striven to hold him up to public admiration by making his great virtues a cloak for his unceasing great faults. But their judgment will not stand before Him, who says of the virtues which sometimes flourish side by side with vices, in such characters as Lamb: "These things ought ye to have done, and not to have left the other undone;" and of the vices: "No drunkard hath any inheritance in the kingdom of God;" "Swear not at all;" "And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

MR. GLADSTONE AT HOME.

BY J. B. T. MARSH.

I WAS in Chester, not long since, arranging for a visit of the Jubilee Singers to that quaint old English town, when I received a note from Mr. Gladstone, inviting our party to spend an afternoon at Hawarden Castle, on any day that might be most convenient for them. He had entertained them at his London residence, on their first visit to Great Britain, when he was Prime Minister, and his friendliness then was a great service to them. This cordial invitation to his country seat was therefore not only an honour, but it was pleasant testimony to the lasting nature of his earlier interest in the singers and their mission.

Ten minutes by rail took us over the invisible line where England becomes Wales, and the railway station for Hawarden, in "Wales," as they call it—two miles from the castle, where Mr. Gladstone's carriages were in waiting. He had proposed to meet us on the way, but in the delightful old park through which we had to go for at least half a mile before reaching the castle. A snowstorm in the

morning made this impracticable, but paths had been swept here and there for the convenience of any who might care to wander through the grounds. The present castle is a large rectangular structure, of comparatively modern date. But the old castle, whose remains crown a slightly knoll near by, and are as charming a cluster of ivy-grown ruins as I have seen in the three kingdoms, dates back to the time of Edward the First. There are estates in England, compared with which Mr. Gladstone's would be no more than a dooryard to a prairie farm. Yet it is eight or nine miles across it. The drive-way to the court was under an arch in the wall, closed by a huge oaken door; and a group of dogs, a grand old St. Bernard and a bright Scotch collie among them, eyed the visitor inquisitively as they alighted.

In doors the castle seems to be a great bookcase. Books in the drawing-room, the dining-room, the library. Books on shelves and in cases, in cupboards and on some of the swinging doors. And Mr. Gladstone seems to have packed away the contents of all of them in his memory. In the wide range of his knowledge, and especially in his intimate acquaintance with the details of every subject, he is the most remarkable student I ever met. It mattered not what turn conversation took—church, history, Italian art, American agriculture, military science, ethnology, he seemed to be as familiar with each as if it were his speciality in study.

He is about sixty-five years old, tall, quick but quiet in movement, and erect in carriage. His friends think he will have work to do yet as a ministerial leader. But his slight frame did not seem to be of that wiry sort that would stand many years of such strain as must come upon a British prime minister when European affairs are in such a seething state as they are now—and always are, for that matter. He must be a systematic and busy worker even in these days, or he could not turn off as much literary work as he does. His face has a genially intellectual look to which his pictures do not do justice, and his eyes brighten with a peculiar and most pleasant twinkling light when anything specially interests and pleases him.

As all the world knows, wood-chopping is his favourite recreation: and many an old oak and beech, at Hawarden, have dropped under his lusty blows. His "kit" of axes have a place of honour, on a table of their own in his library; a queer collection. And he shows off their various merits with as much interest as a connoisseur pilots a visitor through his picture gallery. One was a narrow, roughly hammered axe, with a head one inch, and a bit twelve inches long, such as is still used by the Lancashire chopper, and with which he does very smooth work too, according to Mr. Gladstone's account of it! But his favourite among them all bore the "Cast-Steel-Warranted" stamp of a Yankee maker. What an advertisement it would be for him if I could give his name! Its split helve was wrapped with waxed twine, and had done duty in that shape for five years. Mr. Gladstone rejoices in being "a good sleeper." But he confesses that he lost one night's rest, when he was Prime Minister. He had chopped half through the trunk of a tree, and then left it, to finish the job the next day. In the evening quite a gale sprung up, and he could not sleep for fear it might blow down before morning!

Like many of the English Liberals, Mr. Gladstone is reckoned a High Churchman, though, unlike many of the High Church folk, he does not like Rome any the better for that. One of his sons is the hard-working rector of the parish church near by. Another son is a member of Parliament. The marriage of one of the sons—he has seven children in all—was the occasion of great festivities at Arden last fall. Among the many objects of interest in the drawing-room were some of the richest of the presents received on that occasion by the bride—flashing back from clashing diamonds the light of the wax tapers in the chandeliers. He is among the "outs" now, but no man in England seems to have more or warmer friends than he. Everywhere I go I find among the best people a loyalty of confidence and esteem toward him, approaching that which the American people came to feel toward Lincoln.

Nothing could have been finer than the unaffected heartiness and grace with which Mr., Mrs., and Miss Gladstone devoted themselves for several hours to the entertainment of the guests, who, a few years before, had been bought and sold like sheep because they were born slaves; and who had been, almost all their lives, driven like lepers from the society of even the vilest white people, because they were born black. It may seem poor to mention it, yet it would have been a good lesson for many Americans could they have seen Mr. and Mrs. Gladstone refusing to take their own seats at the tea table until they had with their own hands served these same

guests in whose faces so many American landlords have slammed their doors because they were "niggers!"

Before leaving, the singers gathered about the piano and sang some of their slave hymns. Mr. Gladstone's eyes moistened as he stood just in front of them, listening with a far-away expression, as if his thought had carried him back to the miseries of the slave life in which they had their origin. But when they closed with his old favourite, "John Brown," his face brightened, and he clapped his hands in a delighted way, saying: "That's the best of all. We've been wishing we could hear it again. It's wonderful."

His questions in regard to American affairs, and especially in reference to the progress of recuperation, social and financial, at the South, showed how closely he has kept up with the march of events in our country. He thinks the great mistake we are making in political economy, is in not planting ourselves on the principle of free trade. England was a long time in coming to it. But there are none to oppose it now. And he thinks our experience would be the same, after a fair trial for a few years.

NEWCASTLE-UPON-TYNE: MISSION WEEK.

(FEB. 13 TO 20.)

BY REV. HUGH A. LAWSON.

SINCE the great revival of 1873 the evangelical churches of Newcastle have never ceased to put forth united aggressive efforts upon the classes without—the classes having sympathy and attachment with none of the churches: a very large part of our population. At one time it has been a free breakfast for the poor and outcast in the Close Mission House; at another, an effort to reach the irreligious of the upper classes; and almost continually services in the Central Hall for the general mass of the people.

A very large measure of success has attended these labours. Men are now with us who had been absent from Christian assemblies of any kind for twenty years. The drunkard, blasphemer, gambler, boasting infidel, fighter, are now healed, in their right mind, and walking with us. But those efforts did not satisfy the enlarged hearts of the brethren, and almost eight months ago it was resolved to invite every church in Newcastle to open their doors for one week, and the whole, simultaneously, to make one great united effort to arrest the attention of the ungodly, and bring the Gospel of peace to their souls.

Nor was there any difficulty whatever found in the carrying out of this large and liberal effort. A few years ago it would have been impossible, but the churches having discovered their union in Christ, now delight to feel it and act upon it. In all twenty-four places of worship have taken part in the movement, embracing every evangelical body of the town. But the churches interested in the movement are many more; for in several cases those of one denomination have united to hold their services in one place, and there are the usual proportion of vacant churches, churches under repair and churches whose pastors are laid aside in sickness. It need scarcely be added that the scheme found great favour with all Christians, and that the arrangements, the visitation from house to house, and the services, have all been carried through with great care, earnestness, and vigour. In preparation for the Mission Week,

A CONSECRATION MEETING

was held on Thursday, Feb. 9, in the Central Hall—the hall in which the Noonday prayer-meeting is held. Canon Battersby, of Keswick, addressed the assembly, choosing as his subject St. John xvii. 18. The mission—"I send them into the world," and the consecration for the mission—"Sanctify them through Thy truth." The Rev. T. B. Stephenson, B.A., led the praise, and the meeting very greatly encouraged and quickened the brethren. Several of the churches, moreover, were holding prayer-meetings this week. During the Mission Week the

NOONDAY PRAYER-MEETING

was the rallying-point of all engaged in the work, and was crowded from day to day. It was led by various missionaries.

On Tuesday, the 15th, there was an

ALL-DAY MEETING,

at which "Visitation," "Foreign and Home Missions," and "Personal responsibility" were the themes of address. The day was one of great power, and the hall was filled without intermission. But the most wonderful meeting of all was the

PRAYSE MEETING

called together for Saturday evening. Here reports were given from the various churches in which services have been held. Dr. Bruce, who occupied the chair, invited those who had received blessing during the week to tell it, that all might rejoice with

them. Ladies were no less welcome than men. The doctor had been at lunch with the late Sir J. Simpson some years ago, where he met a Christian lady who sometimes spoke at religious gatherings. Near to her was a grave doctor of divinity, to whom Sir James put the question whether women should preach the Gospel. The clergyman would not assert his opinion, but reminded them that Paul said a woman should not speak in the church. "And pray," asked the lady, "what do you mean by 'the church'?" "A company of believing Christian people," was the divinity doctor's answer. "Then," said the lady, "I leave you doctors of divinity to preach to Christian believers; but when the Lord calls even upon the floods to clap their hands in his praise, can I who have been redeemed by the precious sufferings of the Son be silent and not tell to guilty sinners like myself this wonderful salvation?"

The Rev. Hugh Rose, of Stockton, who had laboured in John Knox Church, reported that the meetings there had nightly increased in numbers and spiritual power. The Rev. R. Mitchell, of Manchester, spoke of the meetings in Bathlane Church as resulting, not only in the conversion of some, but especially in the quickening and deeper consecration of the church.

The Rev. F. Greeves, Wesleyan, chairman of Newcastle district, reported very large meetings at Brunswick Chapel, and many conversions each night. A like work had been done in Wesley Chapel, Prudhoe-street, among the Free Church Methodists, from the Close Mission, where the saving presence of God has been wonderfully manifest during the last two months in services conducted by working men converted in years past at the same Mission.

Mr. R. Lambert brought the meetings a most thrilling account of conversions among the most abject and degraded. At the Friends' Meeting-house there were Bible-readings in the morning, and evangelistic meetings at night. Nothing could excel the subdued Christian joy of those Bible-readings. To search the Scriptures is still the more noble work of Christian assemblies.

But perhaps the most powerful work of conversion during the Mission has been at St. Michael's Church, Byker. There the scene on Sunday, 20th, was Bobbin; and it is impossible to tell how many were brought to Christ. The work here was conducted by the Rev. W. Robinson, Manchester, and the Rev. J. Woodhouse, the vicar.

Whatever has been the result in individual cases, whether of churches or individuals, the whole effect of the week upon the town has been most healthful. A subduing power has rested upon all classes of the community. In visiting from house to house, in scarcely any case was the message of the Gospel scorned or rudely treated, even when refused.

We heartily thank God, however, that such a work has been accomplished among the churches of the town, and feel so greatly encouraged, that without doubt, another effort as large and liberal will soon be put forth to save the world, which lies so thickly about us in wickedness and woe. "Glory be to God and the Lamb" for all the good received.

HORACE BUSHNELL, D.D.

AFTER a long, lingering illness, Dr. Bushnell died Feb. 17, at the age of seventy-three, in the city of Hartford, Conn., which has been his home for nearly forty-three years. He was born at New Preston, Conn., in 1802, was graduated at Yale College in 1827, where he became a tutor in 1829. He was settled at Hartford in 1833.

His originality of mind and force of character were marked from the first. He studied law as well as theology, and found delight in literature and some branches of philosophical speculation. In any sphere he would have been eminent. If he had chosen literature, his name would have been ranked among the foremost of New England. In an academic career he might have outshone most of his contemporaries. He chose the pulpit, and adorned it by a greater variety of discourse, with ampler literary wealth and felicity of diction, than almost any other preacher of his day. He was not an orator, in the popular sense of the word; but he captivated his hearers, keeping them ever alert and ever surprised. His occasional addresses and discourses went through the land and over the seas with an inspiring impulse: for example, "Barbarism our First Danger"; "A Speech for Connecticut," before the Legislature; "The Age of Homespun," for Litchfield county; "Growth of Law" at Yale; "Work and Play," which gives the title to one of his volumes. In these and in all his public utterances, he was faithful to the highest political, moral, and religious principles—a zealous New England Republican, without fear, and without fanaticism; and his eloquent and burning words were quoted by politicians in Congress.

To his high literary culture and an æsthetic sensibility, which might have made him a poet, were added an originality of thought and expression which transmuted into new forms the materials on which he was at work, and a certain fondness for speculative discussion, which led him to question all formulas, and attempt new statements. He was not the partisan of any school, old or new, nor the founder of another. His real services consisted in bringing out some hidden or forgotten relations of old theological truths, and in impressing the conviction that the whole truth is not contained in or bound by any single and partial formulas. Thus in his discourse on "Christian Nurture," he emphasized the parental relation and the fact of growth in early piety, which had been too much lost sight of. His speculations on the Trinity and Christology, in his works on "God in Christ" and "Christ in Theology," were undoubtedly at first started by his reaction against what he considered to be a tritheistic conception of the Godhead. Through all his diversities and apparent inconsistencies of statement, there runs what he himself considered to be the substance of the Nicene faith, in contrast with the theories that denied the eternal Sonship. Many of his critics thought him to be a Sabellian; and some of his earlier statements certainly looked that way, and yet he expressed his agreement with Athanasius as opposed to Arius, and with the Nicene theology in general as taught by Athanasius. His chapter in his "Nature and the Supernatural" on the "Character of Christ as forbidding his Possible Classification with Men" (also separately published) is confessed to be one of the best expositions of that high theme, and one of the most felicitous contributions to modern apologetics. Upon the "Vicarious Sacrifice" (1866), and his later works, he can hardly be said to be in agreement with any defined theory or school. Abandoning the theory of satisfaction either to particular or general justice, retaining the sacrificial idea only as a form of expression or illustration, he failed to make any satisfactory exposition either of the language of Scripture or the theology of the Church. And yet he held fast to a living faith in Christ as the only Saviour of the world, through and by His sufferings and death, as the cardinal doctrine of salvation.

While his practical faith was undoubtedly full and strong, grasping the realities of religion, he was yet disinclined to the intellectual and formal statement of doctrinal truth. He seized analogies readily; his imagination was always active. He played with language. He propounded a theory of the relation of language to truth and reality, which made any final statement of philosophical or theological truth well nigh impossible to man. Language varies; the same word may have different senses; people understand it differently. Hence we cannot rest in any formulas, and we may accept almost any. Of course nobody can expect to have a definite system. Such a theory would lead some minds to entire uncertainty, but Dr. Bushnell still held firmly to the revelation of God in Christ, and his own frequent exquisite use of language virtually refuted his theory in some of its application.

In his "Nature and the Supernatural" (1856), he showed himself to be a decided supernaturalist against all the materialistic and deistic conceptions of God and the universe: that in this world the natural and supernatural are inextricably interwoven, that the natural can be explained only by the supernatural, that the supernatural is consistent with nature, that this world is governed supernaturally in the interest of Christianity—these points are admirably expressed, even though we may not agree with him in saying that miracles are still continued, especially in modern spiritualism. And nowhere is the fact of sin and its consequences, and the reality of this problem, more impressively set forth against all materializing and epicurean ethics.

In 1859 Dr. Bushnell resigned his pastoral charge, but still continued his contributions to literature and theology. His "Sermons for the New Life," and his "Moral Uses of Dark Things," show what he was as a preacher and in his practical Christian thoughts and teaching. A deep and tender Christian experience, a loving adhesion to Christ, an infinite trust in God and providence, a conviction that this mortal shall put on immortality, run through them all, giving fresh assurance that though the outward man was perishing, yet the inward was renewed day by day. Wide and deep sympathy was felt for him during the many years in which he struggled with disease. Sincere friends all over the land, in every denomination, mourn the loss of a friend, a teacher, a consoler. Thousands who never saw him, bring a tribute of honor and thankfulness to his memory. Those who knew him personally—his sympathy and grace, his elevated character and high aspirations,

his earnest love of truth and constant search for it, the quickness of his wit and the play of his fancy, his strong personal attachments, and his supreme love to God and God in Christ—will feel that one has been taken away whose place no one else can fill.

CARE OF THE EAR.

In his treatise on physiology, Mr. Hinton gives us to understand that the passage of the ear does not require cleaning by us. Nature undertakes that task, and in the healthy state fulfils it perfectly. Her means for cleansing the ear is the wax, which dries up into thin scales and peels off and falls away imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will infallibly make it so. Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, and makes it absorb dust. But the most hurtful thing is the introduction of the corner of a towel screwed up and twisted around. This proceeding irritates the passage and presses down the wax and flakes of skin upon the membrane of the tympanum, producing pain, inflammation, and deafness. The washing should only extend to the outer surface, as far as the fingers can reach.

TELEGRAPHIC NEWS.

London, March 30th: The House of Lords, last night, passed the second reading of the "Queen's Titles Bill."

Vienna, 30th: The conciliatory measures lately taken by the Governors of Dalmatia and Herzegovina have induced the insurgents to suspend hostilities.

Constantinople, 30th: The Porte has announced that it will not be prepared to pay the coupons falling due in April until July.

Washington, 30th: General Schenck, who was lately recalled from London, where he filled the post of American Ambassador in order to answer charges brought against him of complicity in the Emma Mine frauds, has succeeded in exculpating himself before the Congress Committee.

Aden, 31st: H. M. S. Orontes, with Lord Lytton, the new Viceroy and Governor-General of India, arrived here this morning and sailed again for Bombay at three this afternoon.

London, 31st: The Duke of Richmond, in moving the second reading of the Queen's Titles Bill, said he believed the title of "Empress of India" would be acceptable to the people of India, and pointed out that its assumption had been favoured by the public press until the question had been brought within the arena of party conflict.—The Duke of Somerset opposed the title in the sense of meaning, if anything, military power, and ridiculed the arguments put forward by Mr. Disraeli that it was expedient on account of the approach of Russia to the Indian frontier.—Lord Napier of Ettrick thought it was desirable as a matter of policy that Her Majesty should assume some title distinctly marking her connexion with India and manifesting to its peoples and princes that their destiny is indissolubly united with the crown and empire of England.—Earl Gray urged the adoption of some other title, as he thought that the new title of Empress would overshadow the old title of Queen.—Lord Lawrence advocated a native title.—Earl Granville repudiated the statement that the opposition given to the bill was due to party motives, and declared that no evidence had been adduced to show that the people of India were either for or against it. The dignity of the name of Queen would, he thought, be tarnished by the new addition.—The Marquis of Salisbury said that the bill was proposed on Indian grounds, and that it was necessary to choose a title designating one ruling over rulers. He disagreed with the statement that the title would not be acceptable to the people of India, and sharply censured the Duke of Somerset for attributing to the bill the object of enabling the Royal family of England to take precedence in the courts of Europe.—Earl Kimberley urged the acceptance of Lord Shaftesbury's motion for an address petitioning Her Majesty to assume a title more in accordance with the English spirit.—The Lord Chancellor said that it was intended generally and ordinarily that the use of the Indian title should be confined to India, but that it would be necessary to employ it in legal and formal documents when describing the full titles of the sovereigns.—Lord Shaftesbury's motion was fixed for Monday next.

London, April 1st: There was a panic in London yesterday, the partial cause of which originated through unfounded rumours of a change in the Eastern policy of Russia, and partly to a rumour of a difference between Count Andrassy and Count de Novikow, the Russian Ambassador at Vienna. The panic has now subsided.—In the House of Commons last night, Mr. Disraeli announced that at the request of the Khedive, the Hon'ble Mr. Cave's report on the finances of Egypt will shortly be published.—Obituary.—Mr. Holt Mackenzie, Privy Councillor.

Washington, 1st: President Grant is ill.

Alexandria, 3rd: His Royal Highness the Prince of Wales embarked on board the Serapis for Malta to-day.

St. Petersburg, 3rd: The report that the Czar was about to retire temporarily has been denied.

London, 3rd: The Chancellor of the Exchequer made his annual financial statement this evening.—The public

revenue for 1875 was £77,125,000 and the expenditure £76,375,000. The estimated revenue for 1876 is £77,250,000, and the estimated expenditure £78,000,000. Sir Stafford Northcote recommends the increase of a penny in the income tax, exempting incomes that are under £150, and he would allow a deduction of £120 from incomes under £400. The Chancellor estimates that this will give a surplus of £375,000.—The Hon'ble Mr. Cave's report has been printed and distributed. It states that the finances of Egypt are in a critical state. Everything is pledged, but if the floating debt became converted and the revenues properly managed, there would be sufficient to meet all charges.—After a long debate this evening Lord Shaftesbury's motion for an address to the Crown was rejected by 137 against 91 votes, and the Titles Bill passed into Committee.

PASSENGERS SAILED.

Per P. and O. Str. Travancore, March 20th:

(Omitted in our issue of March 25.)

FOR SOUTHAMPTON.—Major and Mrs G B C Simpson and child, Miss C M Holland, Mrs Reid, child and infant, Mr J Douglas, Mr B S T MacEwan, Mr J E P Steele, Mrs E T Candy, Mr and Mrs Anne Neill, Mr W Cousins, Mr S J Bagram, Mr A F Woodburn, Mr J F Fleet, and Mr P H Smith.

FOR BRINDISI.—Lieutenant Colonel and Mrs E M Playfair, a lady and gentleman, Mrs Spilling, Miss Simond, Mr MacMackin, Mr Steele, Mr A G B Graham, Colonel J S Kemball, Mr E Johnston, Colonel Fife, R E, Mrs J W Neill, Mr E C Ozanne, and Mr Thomas Longmuir.

FOR VENICE.—Major-General and Mrs MacLagan and child, Mrs Robert Ewing, Mr J W Griffiths, Mr H Rhodius, Mr Finch, Major Jenkins, Major H T Butler, Mr Harry H Lake, and Mr Samson.

FOR SUZ.—A gentleman, Mr Danks, Mr Hadenfeldt, and Mr F Price.

Per P. and O. Str. Venetia, 3rd:

FOR SOUTHAMPTON.—Mr and Mrs Carr, Mr and Mrs J W Reid, Mrs A C B Withers, Mrs Theobald, child, and infant, Captain Dunn, Mr W Townsend, Mr Betts, and Major Hall wes.

FOR BRINDISI.—A lady and gentleman, Mr R W Finch, Mr R Logan, Mr F Anderson, Mr H C Williams, Mr and Mrs A K Nairne, Mr J McKerr, Mr F L Goldamid, Lieut. Col. and Mrs Lilly and child, Col Davidson, Lieut the Hon'ble E Noel, Col W A Park, Mr R Rust, Mr Watson, Mr H Baring Lawford, Major Loch, the Hon'ble Major Bertie Hobart.

FOR VENICE.—Mr W Ramsay, Capt W E Chambers, Mr H J Rustonjee, Capt Edgell, Mr and Mrs and Mrs J B Knowles, Mr C H Byrne, Mr Lewis Coyle, and Mr Flemingston.

FOR SUZ.—Major-General and Mr Bell, and Mr H S West.

FOR ADEN.—Mr George Yardley.

Per P. and O. Str. Nubia, 5th:

FOR LONDON.—Mrs Deighton, Major Cunningham and two children Mr Gilmore and friend, Mr D Blaney, Mr Fraser, Mr and Mrs George Samuels and two children, Mr E J Moore, Mr J P Bird, Mr and Mrs W B Henry and infant, Mr Watson, Mrs Tunnard and child, the Rev A Robinson, Mrs Trotter, Mr and Mrs Wicks and four children, Capt J DeB Lynch, Miss Richards, Mr J B Kerrett, Mr and Mrs J Vidal, child and infant, Mr O'Neill, and Miss A Benison.

PASSENGERS ARRIVED.

Per P. and O. Str. Zambesi, 6th:

FROM VENICE.—Captain Melklejohn, Mr Abramowitz, Sub-Lieut Beech and Mr G Blascheck.

FROM BRINDISI.—General Sir Frederick Haines, Lady Haines, Lady and Colonel Gough, Captain Grant, Miss Robinson, Mr A B Stuart, M J Swell, and Mr and Mrs O J Scott.

FROM SOUTHAMPTON.—Mr F Stares, Mr C M Luffington, Sub-Lieut Exha, Mr Cruickshank, Mr Geoghegan, Mr Medhurst, Mr Capper, Mr Delamain, Mr Ansley, Mr E H R Carnac, Mr R Walton, Mr G R Couran, Mr Duncan, Mr Lumsden, Mr Harvey, Captain R S Parker, Mr McMaster, Mr J Wright, and Mr J Brookeby and son.

FROM SUZ.—Captain R M Taylor, and Captain C A Albert.

Domestic Occurrences.

DEATHS.

SEITZ.—March 28th, at Castle Hill, Ealing Dean, England, Mrs. Elizabeth Seitz, relict of the late H. L. C. Seitz, Surgeon, Bombay, aged 44 years.

TUBB.—February 17th, lost in the steamer Strathclyde off Dover, Mary Jesse, wife of H. H. Tubb, Esq., Assistant Superintendent Government Telegraphs, De. art. ent.

LYON.—April 1st, at Gokak, Belgaum District, of cholera, Catherine Margaret, wife of Serjt. W. F. Lyon, R.E., Overseer P. W. D., aged 23 years.

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